

REPUBLIC OF THE PHILIPPINES
HOUSE OF REPRESENTATIVES
Quezon City, Metro Manila

FIFTEENTH CONGRESS
First Regular Session

House Bill No. 3063

Introduced by **Kabataan Party-List Rep. Raymond V. Palatino**

EXPLANATORY NOTE

The indigenous peoples or the so-called "national minorities" account for about 15 percent of the Philippine population. The indigenous peoples of the Philippines are distinguished from the mainstream of Filipino society, and from the Moro peoples, by their pre-Hispanic, non-Islamic cultures and social structures, their traditional relationship with nature, and their strong ties to ancestral land. Their ancestral lands remain as their source of food, water and other life-sustaining resources, minerals and various environmental resources.

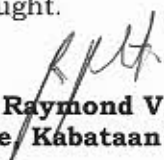
Despite their rich cultures being a source of pride in the Filipino heritage, the country's indigenous peoples of the Philippines have always been continually pushed to the brink of survival. They remain discriminated against and marginalized from politics and governance, while their properties and territories are being usurped. For instance, the past administration has sold off vast tracts of mineral lands to foreign transnational corporations, most of them ancestral lands of indigenous communities. According to the Kalipunan ng mga Katutubong Mamamayan ng Pilipinas, an alliance of indigenous peoples organizations, mining remains to be the largest cause of distress among indigenous peoples in the Philippines. This institutionalized plunder of ancestral territories, according to Kamp, caused the greatest strain to indigenous peoples' rights.

Aside from the economic and social discrimination against them, indigenous peoples and cultural communities are also victims of misconceptions and misrepresentations by mass media and unfortunately, by our educational institutions. Inaccurate images and ideas about indigenous peoples has long been disseminated by mass media and taught inside our classrooms.

The Indigenous Peoples Rights Act of 1997 states that the government "shall recognize, respect and protect the rights of indigenous cultural communities and indigenous peoples to preserve and develop their cultures, traditions and institutions."

Despite the passage of this law, the rights and welfare of indigenous peoples are still relegated to the sidelines. One of the steps the government can undertake is to promote and improve the teaching of indigenous studies in our schools. In furtherance of this goal, this bill seeks to require the mandatory teaching of the history, culture and identity of the country's indigenous cultural communities and indigenous peoples. One of the important provisions stressed in this bill is the participation of indigenous peoples' organizations in the formulation of courses, subjects and/or special lectures on indigenous studies and the writing and publication of textbooks, manuals and other reading materials to be used in these courses. Our educational institutions can play a key role to promote a greater understanding of indigenous peoples. It is hoped that by educating the citizens, particularly the youth, on the indigenous peoples' history and way of living, they would realize and understand that the struggles and aspirations of the indigenous peoples for genuine democracy and national patrimony are not separate from theirs.

In light of the foregoing, the passage of this bill is earnestly sought.


Hon. Raymond V. Palatino
Representative Kabataan Party-List

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AN ACT

PROVIDING FOR THE MANDATORY STUDY OF THE HISTORY, CULTURE AND IDENTITY OF INDIGENOUS CULTURAL COMMUNITIES OR INDIGINEOUS PEOPLES OF THE PHILIPPINES IN THE CURRICULA OF ALL LEVELS OF SCHOOLS IN THE COUNTRY

Be it enacted by the Senate and the House of Representatives of the Philippines in Congress assembled:

SECTION 1. *Short title.* – This Act shall be known as the “Indigenous Studies Act of 2010.”

SECTION 2. *Declaration of Policy.* – It is hereby declared the policy of the State to empower the indigenous peoples and recognize their role in achieving genuine peace, equality, social justice and democracy in the country by educating its citizens, especially the youth, on indigenous socio-political and economic systems, cultures, and identity.

SECTION 3. *Indigenous Cultural Communities and Peoples.* – For purposes of this Act, the indigenous cultural communities/ indigenous peoples shall refer to a group of people or homogenous societies identified by self-ascription and ascription by other, who have continuously lived as organized community on communally bounded and defined territory, and who have, under claims of ownership since time immemorial, occupied, possessed customs, tradition and other distinctive cultural traits, or who have, through resistance to political, social and cultural inroads of colonization, non-indigenous religions and culture, became historically differentiated from the majority of Filipinos.

ICCs/IPs shall likewise include peoples who are regarded as indigenous on account of their descent from the populations which inhabited the country, at the time of conquest or colonization, or at the time of inroads of non-indigenous religions and cultures, or the establishment of present state boundaries, who retain some or all of their own social,

economic, cultural and political institutions, but who may have been displaced from their traditional domains or who may have resettled outside their ancestral domains.

They include:

- (a) The Isneg, Itneg or Tinggian, Southern Tinggian, Kalinga, Eastern Bontok, Bontok, Northern Kankanaey, Kankanaey, Ibaloy, Kalanguya, Ayangan, Tuwali, and other Cordillera peoples, including the Bago, all of whom are collectively known as Igorot;
- (b) The Ivatan, Itawes, Malaweg, Gaddang, Ilongot, Bugkalot, Yogad, and similar peoples of Northern Luzon;
- (c) The Aeta, Agta, Alta, Arta, Dumagat, Sinauna, and similar peoples of Northern, Central, and Southern Luzon;
- (d) The Hanunuo, Alangan, Gubatnon, Iraya, Buhid, Bangon, Tadyawan, and other peoples of Mindoro who are collectively known as Mangyan;
- (e) The Agutaynen, Batak, Cuyanin, Molbog, Palaw'an, Tagbanwa, Tau't Batu, and similar peoples of Palawan;
- (f) The Ati, Akeanon, Pan-ayanon, Jalawodnon, and other peoples of Panay who are collectively known as Tumandok; also the Atta and similar peoples of other parts of the Visayas; and
- (g) The Ata-Manobo, Manobo, Higaonon, B'laan, T'boli, Bagobo, Ubo, Mamanwa, Mandaya, Mansaka, Tagakaolo, Teduray, Subanen, and other peoples of Mindanao who are collectively known as Lumad;

SECTION 4. All public and private schools shall include in their curricula courses, subjects and/or special lectures on the history, culture and identity of indigenous cultural communities and peoples. No school shall be established or allowed to operate unless this requirement is complied with.

SECTION 5. The Department of Education and Commission on Higher Education, in consultation and close coordination with the National Commission on Indigenous Peoples and various non-government organizations, advocacy groups and alliances of indigenous peoples, shall formulate courses, subjects and/or special lectures on indigenous studies to be taught as separate courses or incorporated in existing subjects now being taught in all levels of education throughout the country.

SECTION 6. The Department of Education and Commission on Higher Education shall also consult and coordinate with the National Commission on Indigenous Peoples and various non-government organizations, advocacy groups and alliances of indigenous

peoples, in the writing, printing and publication of textbooks, manuals and other reading materials to be used in the indigenous studies courses.

SECTION 7. This Act shall be implemented initially within the framework of the budget of the Department of Education, Commission on Higher Education and state universities and colleges for the year it is enacted into law. As far as practicable, the funds required therefor shall be drawn from its appropriations for policy formulation, program planning, standards development and instructional materials development.

Thereafter, such amounts as may be necessary for the implementation of this Act shall be included in the budget of the Department of Education, Commission on Higher Education and state universities and colleges in the annual General Appropriations Act.

SECTION 8. *Implementating Rules and Regulations.* – The DepEd and CHED shall promulgate and issue the necessary implementing rules and regulations within thirty (30) days after the effectivity of this Act.

SECTION 9. *Separability Clause.* – If any provision or part hereof is held invalid or unconstitutional, the remainder of the law or the provision not otherwise affected shall remain valid and subsisting.

SECTION 10. *Repealing Clause.* – Any law, presidential decree or issuance, executive order, letter of instruction, administrative order, rule or regulation contrary to or inconsistent with, the provision of this Act is hereby repealed, modified or amended accordingly.

SECTION 11. *Effectivity Clause.* – This Act shall take effect fifteen (15) days after its publication in at least two (2) newspapers of general circulation.

Approved,